Robert Robbins 1771

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Mr. Fish's Election SERMON,

MAY, 1760.

BRITISH MUSEUM

CHRIST JESUS the Physician, and his Blood the Balm, recommended for the Healing of a diseased People.

In A

SERMON

Preach'd before the General Assembly of the Colony of *Connecticut*, at *Hartford*, on the Day of their Anniversary Election, May 8. 1760.

By *Joseph Fish*, A. M.
Pastor of a Church of Christ in *Stonington*.

Jer. 17. 14. *Heal me O LORD, and I shall be healed: Save me and I shall be Saved: for thou art my Praise.*

Passages prepar'd, but omitted at the Delivery, here take their proper Places; with this Character [ ] including of them.

NEW-LONDON:
Printed and Sold by Timothy Green, Printer to the Colony of *Connecticut*, 1760.

At a General Assembly of the GOVERNOR *and* COMPANY *of the Colony of* Connecticut, *Holden at* Hartford, *on the second Thursday of* May, Anno Domini, 1760.

ORDERED, That HEZEKIAH HUNTINGTON, Esq; and Mr. SIMEON MINOR, return the Thanks of this Assembly to the Reverend Mr. JOSEPH FISH, for his SERMON delivered before this Assembly on the 8th Instant, And desire a Copy thereof that it may be Printed.

George Wyllys, Secr.

BRIT. MUSEUM

An *Election* SERMON.

JEREMIAH, viii. 22.

IS there no Balm in Gilead? is there no Physician there? Why then is not the Health of the Daughter of my People recovered.

THIS is a Day of the Gladneſs of our Heart, on Account of that great and comprehenſive Bleſſing of FREEDOM, which *now*, in a peculiar manner, exert itſelf, animating all the Members of Society and ſmiling in every Countenance, While LIBERTY ſtretches forth her Hand, without Controul, to give her Suffrages for Men *to rule us in the Fear of GOD.*

WE alſo Sing of Mercy, in the gracious ſmiles of Providence upon the important undertakings of our Hands. Our Work and our Warfare are crowned with remarkable Succeſs. *The Lord hath done great things for us, whereof we are glad.*

AND under all theſe temporal Advantages, we are *bleſs'd with* numberleſs *ſpiritual Bleſſings*, *in*

in heavenly Places in CHRIST. Our Eyes behold our Teachers, and *our Ears hear the joyful Sound.* All which are Arguments of Praise; and hopeful Symptoms of a healthy State.

It may therefore seem a little grating, at such a Time, to hear of *Physicians* and *Medicines*, implying *Diseases*, *Wounds* and *Bruises*, that indanger the Life. Surely, *the whole need not the Physician.* And are we not in perfect Health? What Tokens of Sickness or Danger does the Preacher discover, in the Daughter of Zion, whose Countenance looks so fair and flourishing?

The Answer is obvious: they appear in our ungrateful Returns to the Father of Mercy's for all his Benefits unto us. We are highly exalted, on account of Privileges:—flush'd with Successes past, and confident of more to come; whilst *we are laden with Iniquity* and wrapped up in Security.

Our Case too nearly resembles *that* of the Jews, in the Days of our Prophet. They were GOD's peculiar People: and he had long indulged them as Children: *fed them to the full*, with every Kind of Blessing. But, in return, they filled Jerusalem, the holy City, with their Abominations: such as Adultery, Uncleanness, Idolatry, Oppression, Murder and Blood: all which cry'd for Vengeance.

King *Josiah* did every thing, that became a pious Prince to reform them. *He turned to God*

God himself, with all his Heart and Soul. And, in his Zeal for God, exerted his Authority and ſpread his Influence abroad, thro' out his Dominions, obliging his People to keep a Solemn Paſſover, to renew their Covenant, and to reform their evil Manners. But the Searcher of Hearts diſcovered their Hypocrity, and complained of it, † *Judah hath not returned unto me with her whole Heart, but feignedly, ſaith the Lord.* Therefore God determined to remove her out of his ſight. ‖

Upon *Joſiah's* Death, they bid Defiance to Heaven, and returned to their former Wickedneſs, *like the Dog to his Vomit.* Jeremiah reproved them, and ſolemnly warned them of their Danger. * *Deſtruction upon Deſtruction is cried, for the whole Land is ſpoiled*: Aſſuring them of Protection, upon their Amendment.

But they regarded not his Threatnings nor hearkned to his Intreaties: but flatter'd themſelves, that neither Famine nor Sword ſhould reach them. †

Mov'd with Pity at the Sight of his guilty People, inſenſible of their Danger, on the Borders of Deſtruction, the holy Prophet lamented over them, and gave his Sorrows vent in theſe pathetick Strains. ‖ *When I would comfort myſelf againſt ſorrow, my heart is faint in me. Behold the voice of the cry of the Daughter of my People. The harveſt is paſt, the ſummer is ended*

† Jer. 3. 10. ‖ 2 Kings 23: 27. * Jer. 4. 20.
† Jer. 5: 12. ‖ Cont. ver. 18, — 21.

and we are not ſaved. For the hurt of the daughter of my People am I hurt. It is for my Country, and eſpecially for the Church of God, that I am thus deeply affected. Thus the Prophet bewail'd the dying ſtate of Jeruſalem, *which he preferred above his chief Joy.* And now, as the ſymptoms of Death increaſe, the Man of God, like a tender Father, diſtreſſed for his firſt Born, and unwilling to give up all his hope, looks round upon his Friends, with all the marks of Agony in his Countenance; or directs his Eyes to Heaven, and powers out his Soul in the fervent Expreſſions of my Text, *Is there no Balm in Gilead? is there no Phyſician there? why then is not the Health of the Daughter of my People recovered?* They ſeem to be the laſt efforts of a generous Soul, under the deepeſt Concern to ſave a diſeaſed People, inſenſible of their Danger, on the Brink of Ruin.

And may import, either

1. *THAT there is very little hope of ſaving them from utter Deſtruction.* That there is either no Remedy for their Diſeaſe, or elſe no ſkillful Phyſician to apply it. Or rather,

2. *THAT their Diſeaſe is not in its nature incurable, neither is there any want of Means or Phyſicians.* Mount Gilead is near at hand; and *that's* a Place abounding with *Balm* or *Roſin*, whoſe peculiar Property is "to diſſolve Hardneſs and to clear and cloſe up Wounds;" and ſo is a fit Emblem of the ſoftening Grace of God;

or

of the cleansing Blood of Jesus Christ, the great Physician, which is shadowed forth by the Blood of their Sacrifices. They have also the Law of the Lord, which is perfect, converting the Soul: and Prophets to shew them the Counsel of God; and to plead with them, that they may turn and live: besides Magistrates, whose Business it should be to reform them. 'Tis not therefore for want of Physic or a Physician, that the Daughter of Zion languishes and dies: but rather because she refuses the Means & Method of Cure.

On the whole, The words do plainly intimate, the most imminent Danger, by reason of some threatning Disease; imply'd in the Prophets earnest Enquiry after Balm and a Physician; shewing his deep Concern, to recover the Health of his People; And, I think, do naturally point out the following Heads of Discourse: which, by divine Help, I shall endeavour to open and improve.

I. *SHEW what Diseases or evil Habits are imminently dangerous, threatning Destruction to a People.*

II. *THE Physician and the healing Remedy for such Diseases.*

III. *THE deep Concern which all the Members of Community, and especially such as are in places of Trust, should manifest in seeking the Public Health.*

IV. *Make Application.*

First, *I am to ſhow, what Diſeaſes or evil Habits are imminently dangerous, threatning Deſtruction to a People.* They are ſuch as theſe,

1 *A Selfiſh Spirit, or the prevalence of Self Love.* This pernicious Principle, took place with our original Defection from God. When Man forſook the Lord, he loſt ſight of the only Object of his Happineſs, retired into *himſelf*, and made *himſelf* the Object of his Love, and the Centre of all his Deſires and Actions. And if ſo, the Principle of Self Love, bears a univerſal ſway, exerciſing Dominion over all the humane Race, until renewed by the Grace of God, and directed by his holy Spirit. But leſt we miſtake the Principle, & call Good, Evil; let us attend to our Saviour's Teaching; upon the head of Self Love, Mat. 22. 39. *Thou ſhall love thy neighbour as thy ſelf.* So then, we may and ought *to love our ſelves.* Our Lord allows of it, or takes it for granted. This is a Principle founded in humane Nature: not to be rooted out, but refined, by the Grace of God. And ſo is not, ſimply conſidered, any Fault or Diſeaſe. But then; remember thou haſt a Neighbour, that thou art related to Society; the Bond of which is Love. And therefore, thou ſhall love thy *Neighbour*, as well as *thy ſelf*. Which ſeems plainly to intimate, that our Lord does not here ſpeak of loving *our ſelves* merely as *individual*, made to dwell alone; but as we ſtand connected with our fellow-men, as Mem-

bers

bers of a public Body, or Community, whoſe Happineſs he would have us promote, with the warmeſt Intention. And as Love is productive of every kind Office, therefore conſider, how thou loveſt *thy ſelf*. Sincerely, --fervently,---invariably,---and then go and do likewiſe to thy Neighbour: not only to *One* but *All*. Love all the Members of that Body, of which thou alſo art a Member. This is due to the Public. And here is the Rule or Meaſure, by which thou art to render to thy Neighbour his Due. *Love him as thy ſelf*. So that *Love* is a ſocial Grace, planted in the humane Soul, not merely for our *own* Happineſs, but for the good of *others* alſo. But when a Man views himſelf, as an Individual Only, and not as a Member of Society; and thereupon conſults nothing but his Own perſonal Intereſt, not regarding the Intereſt of the Body: or if he lends his Aſſiſtance to his Neighbour, it is with this ultimate View, that *himſelf* alone may finally reap the Advantage. Such a Man is guilty of that criminal *ſelfiſhneſs* which I here ſpeak of. And this is a moſt dangerous Diſeaſe, threatning Deſtruction to the People where it reigns. The Apoſtle to *Timothy*, ſpeaks of it, as ſuch 2 Tim. 3. 1, 2. In the laſt days *perilous Times* ſhall come; for Men ſhall *be Lovers of their Own ſelves*. Theſe are perilous Times indeed, when the generality of Men living upon Earth, ſhall be left to the Power of *ſelf love*; forgetting their Relation to the Body, ſhall every

one ſeek his own private Intereſt and not anothers: When, through Covetouſneſs, Malice and Envy, they ſhall never reſt, 'till they have murdered the public Intereſt and buried *that* out of ſight, which ſhould have been the great Object of their Attention and the Height of their Ambition to Secure. A moments Attention to the actings of this narrow, fordid Principle, will diſcover the Danger of it. For they that are actuated by ſuch a Spirit, have this only Object in View, viz. *their own perſonal Intereſt*; not as it is included in the public, or common good, but as ſeperate from it. And accordingly the Schemes they Project and the Meaſures they Purſue, are from the ſame Principle, and for the ſame End, even *ſelf Intereſt*. Now, let us View all the Members of a Body, or Society, (and why not *One* as well as *another*, and *all* as well as *One*,) influenced by this ſelfiſh Principle, and ſee what dreadful work they will make. For their Intereſt being oppoſite to each Other, (which muſt be the Caſe, on the preſent Hypotheſis,) it follows, that there will be a perpetual claſhing, among Individuals, in their reſpective Meaſures and Means, to attain their private Ends, (for the Intereſt of One is the Injury of another, where ſelf reigns,) and then, all their Meaſures will interfere with the public Intereſt: for *this* they have all agreed to ſacrifice to *ſelf*. What then becomes of the Community? that Body of People which were united together,

together for ſocial Purpoſes? why, it is demoliſhed. This Tabernacle is ſpoiled, and all its Cords are broken. And what becomes of the *ſelfiſh Man* at laſt? Why, however inſenſible he may be of the Iſſue, he overſetts the Building, and like Sampſon, (in a better Cauſe,) is daſhed himſelf, by its Fall. For, by promoting himſelf, to the injury of the Public, he ſenſibly weakens the hands of that Body, yea diſarms it of all its Power, (as far as *he* is of any conſequence,) and ſo deprives himſelf of that protection and ſtrength, which the Community, had he not diſſolv'd its Bonds, would have exerted to his Defence, in a time of extremity, which *he* as an Individual, can no longer avoid nor endure. Mark the end then, of the ſelfiſh Man; to whom the Pſalmiſts words may be apply'd, ‖ *He made a Pit, and digged it, and is fallen into the ditch which he made. His miſchief ſhall return upon his own Head, and his violent dealing ſhall come down upon his own Pate.*

2 *A party ſpirit is a dangerous Evil.* This originates from ſelf, or is only the ſame ſpirit, acting in a different form and carrying a wider breadth. But then, every Sect or Party of Men, profeſſing the ſame Opinion, ought not to be look'd upon, as *Party ſpirited*, in any bad ſenſe, *merely* for their uniting in ſentiments, that differ from the reſt, or other part of the Community. For, every Man has a natural, unalienable Right

‖ Pſalm 7. 15, 16.

Right to think and ſee for himſelf. And if he is conſcientious, he will be at Pains to find out Truth: which having found, to his ſatisfaction, muſt be dear to him. He therefore with his Brethren of the ſame Opinion, ought, as honeſt Men, to be zealous for thoſe Truths, in proportion to the Importance of them. Sects or Parties, in this Sence, as they are unavoidable, ſo they may not be hurtful to the Body. They don't threaten the public ſafety, provided all Parties duely conſider themſelves as equally related to the Public; and do tenderly affect one another as Parts and Members of the ſame Body; holding up the public Health in conſtant View, as a Matter of the higheſt Importance, and the End of all their Purſuits. Such a generous Spirit as this, which is no ways inconſiſtent with Parties, ſimply conſidered, will ſecure the public good, and, at the ſame time, the Peace and ſafety of all Parties and Individuals. But when a Party or Number of Men, unite to carry on a particular Deſign, either without any Regard to the public Health, or unhappy miſtaking *themſelves* for the *Public*, and thence concluding that nothing is of general Benefit but what favours *their* party-Intereſt: In conſequence of which their Strength and Zeal is put forth in promoting, not the real good of the Public, but of their own Party, to the cruſhing of their diſſenting Brethren, as if they were not Members in common of the ſame Body, This, I apprehend is to

be

be *Party-Spirited* in an evil Senſe, and is of moſt pernicious Conſequence. This affords continual Matter for the working of Envy, Malice and Bitterneſs, the Fruit of which is Diſcord, Strife and Diviſions which give the moſt fatal Wounds to the Common Wealth. This is for a Houſe or Kingdom to be divided againſt itſelf, which our Lord aſſures us cannot ſtand.

When Parties are actuated by ſuch a narrow, contracted Spirit, each of them purſuing their reſpective Intereſts, ſeparate from the public Good, and regardleſs of its Fate, their Conduct is as unnatural and tends as directly to the Deſtruction of a People, as if the Fingers of the Right Hand ſhould militate againſt thoſe of the Left; and *both Hands*, in their zealous ſtrife, neglect the Defence of the Body, when a drawn Sword is pointed at the Heart.

Should any plead, that the Conſtitution is weak, the Government bad, and the Rulers tyrannical, all this wont legitimate a party Spirit, nor juſtify its ruling, ſo long as there is *a public, common Good*; upon the ſecuring of which, the *ſafety* of Individuals, under ſuch a Government, may be obtained.

The holy Religion, that GOD has taught his People, is of ſuch a generous Temper, that it not only forbids their touching the public Peace, but requires them to ſeek and promote it even under an *idolatrous and tyrannical Magiſtrate.*

giſtrate. Hear the Direction and Charge of the GOD of Iſrael to that People, in the Babyloniſh Captivity. † *And ſeek the Peace of the City whether I have cauſed you to be carryed away Captives, and pray unto the Lord for it: for in the Peace thereof ſhall ye have Peace.* All Parties and Sects, however they may differ in Sentiments, as to other Matters, are hereby taught to be tender of the public Safety of any State, *that gives them Protection.* "Every Paſſenger is concern'd in the ſafety of the Ship". How unreaſonable then, as well as hurtful, is the Indulgence of a party Spirit, in a well founded chriſtian Government?

3. *A murmuring Spirit threatens Deſtruction to a People.* "To murmur, is to ſpeak againſt a Perſon or thing, out of Diſlike, Impatience or Diſcontent." implying an injurious Reflection upon the great Governor of the World. This was one of the crying Sins among the Jews. But not peculiar to *them.* 'Tis found, too frequently, among the Profeſſing People of GOD, in all Ages of the World. Many complain of the difficult *Times* they live in; — not by way of humble *mourning* for the wickedneſs of them; but with a manifeſt Air of Impatience and Diſcontent under their Trials.

But this Spirit commonly exerts itſelf againſt the Rulers of God's People, both of a civil and ſacred Order. "Either they take too much "upon

† Jer. 29 7.

" upon them ; or they are ſeeking their own " Honour, Eaſe and Profit, and care not what " becomes of the People, " are Cenſures very liberally dealt out, againſt the Rulers ; though like Nehemiah, they are really *come to ſeek the Welfare of Iſrael.*

But this is a threatning Diſeaſe —— For Murmurers are commonly fond of Company. They'll endeavour to inſtill the ſame Notions into Others, which they themſelves indulge :— Willing to ſpread the Infection through the whole Body. From whence a general Dil-affection ariſes among People. The public Peace is Diſturbed. The Duty's of our reſpective Stations are neglected. The Cords of Union are broke ; and Society on the point of being diſbanded.——The Influence of Rulers is hereby Obſtructed,—their Authority weakned, & their Hearts diſcouraged. Under which Tryals, if they are not meeker than Moſes, they will be provoked to Speak Unadviſedly with their Lips. All which tends to kindle the Anger of GOD againſt a People.

Thus when they Murmured againſt Moſes and Aaron, the Lord reſented the Affront as offered to himſelf : and accordingly took Vengeance upon the Murmuring Iſraelites. Their Carcaſes fell in the Wilderneſs ; or they died of the Peſtilence and Plague. *Numb.* 14. 29, 37.

Now *theſe things happened to them for Enſamples, and they are written for our admonition,*

ſays Paul. ‖ Therefore the Apoſtle ſolemnly warned Chriſtians againſt this daring preſumptuous Sin, ver. 10. *neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.*

4. *A Spirit of Evil ſurmiſing.* This is for a Man to imagine, or uncharitably Suſpect ſome evil thing againſt his Neighbour, when he has no rational Evidence or ground to ſupport it. Directly contrary to the Law of GOD, † *Let none of you imagine Evil in your heart againſt his Neighbour: which thing I hate ſaith the Lord.*

[The Miſchief that it does, both in Church and State is manifeſt; in that when Neighbours are poſſeſſed with this foul Spirit of Evil Surmiſing, their Countenance towards each other is ſoon changed: their Affections grow cold: their mutual Confidence is ſhaken, and all the Cords of Friendſhip broke. *For 'tis cruel as the Grave.* This miſchief it does, while it remains impriſoned within the narrow bounds of a mans Own heart. But it will not be confined, ---It breaks out and runs at large.]

For a Surmiſing Spirit, is *an unruly* Evil, *full of deadly Poiſon.* It will venture to caſt its venemous Darts at the Wiſeſt, the Greateſt and beſt of Men, in Church and State; to the ruining of their Characters and Uſefulneſs in the World. There may be nothing at firſt, perhaps, but a ſimple ſurmiſe. Or a *word* that was

‖ 1 Cor. 10, 11. † Zech. 8. 17.

was ſpoken, may be miſtaken; or an *Action* done, may be miſreprented: and then a ſurmiſing ſpirit has Art and Ill Nature enough to dreſs it up in the blackeſt Colours, ready for the Uſe of a ſlandering Tongue. 'Tis reported as ſomething *real* and very *criminal.* It paſſes current from Hand to Hand, increaſing as it goes; until it becomes an *horrible thing*, no longer to be endured.—Upon this the clamour of Tongues is raiſed againſt the Man of Character and Station: and whether he be really innocent or guilty, it makes no odds, --- they have no Leiſure nor Will to enquire after Truth; but lift up their Voices, with one accord, & cry "away with ſuch a one from the Earth" --- Away with him from his Seat of Honour and Truſt; for it is not fitting that he ſhould live in it any longer.

However they may be awed with the Preſence of Superiors, and afraid of ſpeaking to their Faces; they are not aſhamed to ſurmiſe the hardeſt things againſt them, nor yet to report the black Falſehood; if they may do it with Impunity, or under the ſhadow of a multitude. They ſtick not to *revile the Gods, nor to curſe the Rulers of the People. So preſumptuous are they and ſelf-willed, they are not afraid to ſpeak Evil of Dignities.* By this Means the Community is Wounded in her Head, --- deprived of her moſt able and uſeful Members and Weakned in all her Parts: beſides the Curſe

of GOD that falls upon ſurmiſing Hearts and reviling Tongues. † *Behold how great a matter a little Fire kindleth* !

5. *CARNAL Confidence, or truſting in the Creature, is another dangerous Diſeaſe.* ----.

[When People look no higher than to creature Refuge, fetching all their Hope & Spirit from ſuch feeble things as themſelves & Creatures about them, 'tis evident they do then caſt off the Lord, and fooliſhly truſt in their own ſufficiency. Then the *wiſe Man glories in his Wiſdom, the mighty Man in his Might, and the Rich Man in his Riches* ; in Contempt of the Prohibition ‖ And this forebodes the Ruin of a People. For * *Pride goeth before a Deſtruction, and an haughty Spirit before a Fall.*

To caſt off our Dependance upon GOD, *who ruleth in the kingdom of Men*, & to place it upon Creatures, Advantages, Means, and Inſtruments, which the Lord gave us, and which he holds in his Hands, is ſuch an horrid Affront to the Majeſty of Heaven, that his Honour calls for the higheſt Reſentment. Hear him ſending ſuch Offenders back to their Idols ‖ *Ye have forſaken me and ſerved othor gods. Wherefore I will deliver you no more. Go and cry unto the gods which you have choſen ; let them deliver you in the time of your Tribulation.* For when Creatures & Circumſtances promiſed you fair, *you turned your Back unto Me and not your Face ;*

† Pſal 120. 4. ‖ Jer. 9. 23. * Prov. 16. 18. ‖ Judges 10. 13, 14.

Face : then you neglected, yea slighted the alliance of Heaven : and how can you think that the GOD whom you despised, will now arise and save you, when distress & anguish is come upon you ?]

In a word, there is nothing upon Record that appears more provoking to GOD, than for his people to put their Confidence in any thing short of himself. Hear with what a Spirit of Indignation he makes Anger known, upon such a Provocation as this. † *Thus saith the Lord, cursed be the Man that putteth his Trust in Man, and maketh Flesh his Arm, & whose Heart Departeth from the Lord. He shall be like the Heath in the Desert.* As a *Heath*, "a worthless shrub, the product of barren Ground, his Comforts shall all fail him and his Hopes be blasted". Very seasonable then is the Counsel of the Psalmist, ‖ *Put not your Trust in Princes, nor in the son Man, in whom there is no help.*

6. *THE Growth of Vice and Wickedness under Gospel Light and Grace, in Contempt of Judgments and Mercies, is another Dangerous symptom.*

[The Light of the Gospel is sent down from the great Son of Righteousness, to enrich the Minds of Men with the Knowledge of GOD's Will,—to shew them the Beauty of Holiness & the Deformity of Sin,—the Happiness of One and the Miseries of the Other. The *Grace* of the

† Jer. 17. 5, 6. ‖ Psal. 146. 3.

the Goſpel brings Salvation to the chief of Sinners; preſenting of them with free Pardon and Juſtification, thro' the Blood and Righteouſneſs of Chriſt. The Judgments of GOD are executed, in Token of his Anger, and to wake up the guilty, ſecure Sinner, that he may *learn Righteouſneſs*, and *flee from wrath to come.* The tender Mercies of divine Providence, are deſigned to draw us to Obedience, as *with the Cords of Men and Bonds of Love.* All which Deſigns are Worthy of GOD.]

Now, if under all theſe Advantages and powerful Motives to Holineſs, People can find a Heart to practice Wickedneſs,——Giving in to Covetouſneſs, Injuſtice, Oppreſſion & Fraud,— Indulging the Luſts of the Fleſh, Intemperance, Gluttony & Drunkenneſs, or Exceſs of Wine,— Wallowing in Uncleanneſs, Chambering and Wantonneſs,— Foaming out their own ſhame, by horrid Swearing, foul and filthy Language: Lying, Stealing, with many other works of Darkneſs: and to compleat the Catalogue, are hardy enough to trample under Foot the Law of the Sabbath, bidding Farewell to all Religion. If ſuch things as theſe are found prevailing among a privileged People, *'tis certain* that their Deſtruction haſtens on apace,—there is but another ſtep betwixt them and Death. For *theſe* are capital Vices, ſhewing that the *Guilty* are abandoned to Ingratitude and Preſumption.

And, beſides the Phyſical Tendency of theſe Vices

Vices to deſtroy a People; as they exhauſt the ſubſtance,---enfeeble the Body,---enervate the Powers of the Mind, and many ways unfit Men for the reſpective Services, which they Owe to the Publick, as Members of the ſame Body.

(Beſides all this,)---

THE Wrath of Almighty GOD hangs over their Heads: his Juſtice is Armed with Vengeance at them, and nothing but Deſtruction from the Lord, is cryed againſt them, thro'out the Scriptures. —— Hark! how the Thunders roar againſt ſuch heaven daring Sinners, * *Shall I not Viſit for theſe things? ſaith the Lord: ſhall not my Soul be avenged on ſuch a Nation as this?* † *Is not Deſtruction to the Wicked and a ſtrange Puniſhment to the Workers of Iniquity?* ‖ *Upon the Wicked GOD ſhall rain Snares, Fire & Brimſtone and an horrible Tempeſt: this ſhall be the Portion of their Cup.* Thoſe are not empty *Menaces*, but awful *Realities*. If any are diſpoſed to make light of them, give Ear I pray you, once more, for the GOD of Heaven ſpeaks † *Now conſider this ye that forget GOD, leſt I tear you in pieces and there be none to deliver.* Therefore, * *Let no man deceive you, with vain words: for becauſe of theſe things cometh the wrath of GOD upon the Children of Diſobedience.* Upon the whole, They that drown themſelves in ſenſuality, *ſhall be drowned in Deſtruction and Perdition*, with all *ungodly Men*.

7. Ult.

* Jer. 5. 9. † Job 31. 3. ‖ Pſal. 11. 6. † Pſal. 50. 22. * Eph. 5. 6.

7. Ult. SECURITY and Inſenſibility of Danger, under all theſe and other like threatning ſymptoms, is it ſelf the *moſt threatning of all.* When People are not awakned to Righteouſneſs & true Holineſs of Life, by awful Rebukes, ſignal Mercies and precious Means of Grace, they ſtand, upon Scripture Record, as marked out for Judgment, according to their reſpective evil Habits.

WO to them that are at Eaſe in Zion, § is the General Sentence of the Law, againſt the Profeſſors of Religion, that dwell careleſsly, boaſting of their Privileges and covenant Relation to GOD, crying *the Temple of the Lord.*

To ſuch as *have a Name to live and are dead,* the Lord has ſaid, *If thou ſhalt not watch, I will come upon thee as a Thief and thou ſhalt not Know what Hour I will come upon thee,* *

IF they are neither cold nor hot but lukewarm, Settled down in a State of Indifference; eaſy without the Life and Power of Godlineſs, they are ſo loathſome to the LORD JESUS, that he reſolves, *I will ſpew them out of my Mouth.* ‖

WHEN the openly vicious and prophane are fool-hardy enough to *bleſs themſelve in their Heart, ſaying we ſhall have Peace, though we walk in the Imagination of our Heart, adding Drunkenneſs to Thirſt,* † 'Tis certain their Deſtruction is nigh and unavoidable. For ‖ *He that being often reproved hardneth his neck ſhall*

§ Amos 6. 1. * Rev. 3, 1, 3 ‖ Rev. 3. 15, 16.
† Deut. 29 19. ‖ Prov. 29. 1.

ſhall ſuddenly be deſtroyed & that without Remedy.

Finally, WHEN the general Cry of a ſinful People is, Peace,---*Peace and Safety, then ſudden Deſtruction cometh upon them, as Travel upon a Woman with Child,* and *they ſhall not eſcape.* 1 Theſ. 5. 3. Thus threatning, upon a People, is the Diſeaſe of carnal Security, under Loads of Guilt, either in the midſt of Judgments or when ſurrounded with Mercies. Their Sickneſs ſeems then to have reach'd the laſt ſtage: nor can they continue long, unleſs ſome able Phyſician, with a ſovereign Medicine may be ſpeedily obtain'd.

This brings me to the,

Second general Head,--- *I am now to Shew you the Phyſician and the healing Remedy for ſuch Diſeaſes.* In whatever Senſe the Scriptures ſpeaks of Healing, we find, that GOD aſſumes to himſelf the Character of Phyſician or Healer. Is the Body ſick or wounded? *I am the Lord that healeth thee.* * Or is the Soul diſtreſſed? *He healeth the broken in Heart and bindeth up their wounds.* † Is Zion ſick---both Church & State diſeaſed? *I will reſtore Health unto thee, and I will heal thee of thy wounds, ſaith the Lord.* ‖ So that Healing is the work of GOD. *He is the Health of our Countenance.* But this is particularly aſcribed to CHRIST, the Son of GOD and Saviour of his People. † *The Sun of Righteouſneſs ſhall ariſe, with Healing in his Wings.* This with all reaſon, is allowed to be ſpoken of

* Exod. 15. 26. † Pſal. 147. 3. ‖ Jer. 30: 17.
† Mal. 4. 2.

CHRIST JESUS: Very agreeable to what the Prophet Iſaiah had ſaid, † *With his ſtripes we are healed.* Which is applyed to CHRIST by the Apoſtle, * *Who his own ſelf bare our ſins in his own Body on the Tree,--by whoſe ſtripes ye were healed.* So that CHRIST JESUS is the great Phyſician,--the Healer of his People. And 'tis as plain that his Blood is the Balm or Medicine, by which he performs the Cure. For ſays the Prophet, 'tis *with his ſtripes*, that he *heals*;--implying his Blood and Sufferings for our ſins. As the Apoſtle explains it, ‖ *The Blood of Jeſus Chriſt his Son, cleanſeth us from all ſin.*--We may hence conclude that our Prophet had a higher Look than to the Top of Gilead, where he cry'd for Balm and ſought a Phyſician to heal the Daughter of his People; whoſe Sickneſs was, more eſpecially, of a Spiritual & Political Nature. Doubtleſs the words are deſigned to point us to the Lord Jeſus, as the only Phyſician, and to his Blood, as the Balm or only Remedy for the healing of a Sinful People. 'Tis true, there are other Means and Inſtruments, of ſpecial Service, in theſe ſpiritual Caſes: but they are all in Subordination to Chriſt. They *heal*, only as they help the Patient to Chriſt, or lead him to the Open Fountain of his Blood; without which there is no Remiſſion or healing of Sin.

But *how* the Lord Jeſus heals his People with

† Iſa. 53. 5. * 1 Pet. 2. 24. ‖ 1 Joh. 1. 7.

with his Blood? is a proper Enquiry, in this place, and must be Answered.

HAVING, in our nature, performed a sinless Obedience to all the Commands of GOD, CHRIST JESUS, in our Behalf, submitted to Death; *Death* including the whole of that Punishment, which, by Law, was due to the Transgressors of it. For † *He was delivered for our Offences.* Hereby he paid the Debt which, by Law, we ow'd to the Justice of God. And hence it is said, * *That he hath purchased the Church with his own blood.* Purchased it; made full Payment, full Satisfaction, for all her Debts or Offences, occasioned by Sin. And as an Evidence that he had thus Satisfy'd the Law and Justice of God, by his Blood or Death, he comes forth of Prison, is set at Liberty: behold he rises from the Dead! therefore, with the greatest Propriety, the Apostle adds, -- *And was raised again for our Justification.* By his Resurrection *he* was discharg'd, and *we* in him: so that *there is no condemnation remaining to them* that *are in Christ Jesus.* Now, upon our heartily receiving of him, as he is offered in the Gospel; even *as our Passover, sacrificed for us* ‖ *We are justified by his Blood,* ⸸ And fully acquitted by his Resurrection. In that he is now, *made unto us of God Righteousness,* ‡ His perfect Righteousness becomes *Ours*; and so *we are Compleat in him,* * Hereby we are effectually

healed

† Rom. 4. 25. * Act. 20. 28. ‖ 1 Cor. 5. 7.
⸸ Rom. 5. 9. ‡ 1 Cor. 1. 30. * Col. 2. 10.

healed of that Mortal wound, *the Guilt of ſin.* For Pardon of Sin is Health to the Soul.

AND NOW, *Believers* are not their *own, but his, bought with a Price.* He therefore takes them under his Government: Sets up his Kingdom in the *Heart*; by giving them his holy Spirit, *to dwell in them and walk in them.* † Who by the powerful Application of Divine Truth, Subdues or *crucifies the Fleſh with its Affections and Luſts:* Works in them to *Will* and to *do*, of *his own good Pleaſure, ---Purging the Conſcience from dead works to ſerve the living* GOD. And ſo they are healed of another Mortal Diſeaſe, *The Power and Dominion of Sin*, which they were under while ſtrangers to Chriſt: and to which they ſhall never more return: being ſecured by the Promiſe of GOD, Rom. 6. 14. *Sin ſhall not have Dominion over you.* Being *kept by the Power of God, through Faith unto Salvation.* ‖

AND finally, they are, by the ſame Phyſician and Means, healed of the *Remains of Sin*, thro' a *Work of Sanctification* carryed on, by the Spirit of Grace, who enables them to *cleanſe themſelves from all Filthineſs of Fleſh and Spirit,— Purifying themſelves as God is pure*, until they are *meet to partake of the Inheritance of the Saints in Light.* When ſuch great things as theſe are done, by the Lord, our Healer, an effectual ſtroke is given to the *Healing*, or preventing, of

† 2 Cor. 6. 16. ‖ 1 Pet. 1 5.

of all particular Maladies, that threaten Deſtruction to a People. For now they *partake of the divine Nature*, † Having *receiv'd of Chriſt's Fulneſs, Grace for Grace.* ‖ whereby *they are conformed to the Image of Chriſt*, ‡ whoſe *Spirit they have*, ||| *Ruling in their Hearts*, ⸸ And Producing the *ſame mind in them which was alſo in Chriſt Jeſus.* § Particularly, Hereby they are cur'd of that Mean, *Selfiſh, Party Spirit*, that bore ſuch a powerful ſway before. For the Spirit of Chriſt in them is full of Love and Benevolence: teaching & enabling thoſe, in whom he dwells, to *love their Neighbour as themſelves*: *to love their Enemies* with Pity and their Brethren with Complacency; which diſpoſes them to do good to all Men. This Spirit enlargeth their Tho'ts, with reſpect to Community, and gives them to view themſelves and Neighbours as *one Body, and every one Members, one of another*, Rom. 12. 5. The Effect of which is, *that the Members have the ſame Care one for another*, 1 Cor. 12. 25. *Looking not every Man on his own things, but every Man alſo on the things of others.* According to that Command, Phil. 2. 4. And thus I think 'tis plain, that a Spirit of *Self Love, Party Zeal* and *cruel Enmity*, which enſlav'd the Mind, and ſpoil'd the Society of all her Peace, *is caſt* out by the Spirit of Chriſt: It cannot *live* where this *loving generous Spirit* of Chriſt reigns: which, like the Sun in the Firmament,

† 2 Pet 2 4. ‖ Joh. 1. 16. ‡ Rom. 8 29.
||| Rom. 8. 9. ⸸ Col. 3 15. § Phill. 2. 5.

Firmament, ſends forth its benign Influences, upon good and bad; willing to make all about us happy. Again,

THIS Spirit anoints their Eyes and gives them to ſee the Hand of God, in all Events of Providence; and ſweetly diſpoſes them to acquieſce *in*, or ſubmit *to* all that he does, as *wiſeſt* and *beſt*, upon the whole: and hereby a *Murmuring Spirit* is put to ſilence.——*Above all things they put on Charity, the Bond of Perfectneſs,* † *Which thinketh no Evil, rejoyceth not in Iniquity, but hopeth all things,* ‖ whereby a Spirit of *Evil Surmiſing* is effectually prevented or healed. *For Charity covereth a multitude of ſins.*—Moreover, They have been ſo effectually convinc'd of their own Nothingneſs; together with the Uncertainty & Inſufficiency of all creature Aids; and of the abſolute Dependance of all Events upon the Sovereign Pleaſure and Agency of Heaven, that they have learned, not to glory in Wiſdom, Strength or Riches, *but only in the Lord*; and ſo are delivered from *Carnal Confidence.*

Once more,

A Sight of the divine Perfections, in the lovely Face of Jeſus, ſhewing forth the Beauty of Holineſs; accompany'd with the ſubſtantial Pleaſures of true Godlineſs, has given them ſuch an Abhorrence of *Vice* and *Wickedneſs*, that they could not find a Heart to indulge it, even if they might do it with Impunity. *How can I do this great*

† Col. 3. 14. ‖ 1 Cor. 13. 5, 6, 7.

great Wickedneſs, and ſin againſt God : And thus of all other evil Diſeaſes, whereby the Deſtruction of a People is threatned.--- They are healed by this great Phyſician from Heaven, *whoſe name was called* JESUS, *becauſe he ſaves his People from their Sins*, † With the precious Balm of his Blood, the Goſpel Catholicon, or univerſal Remedy.——Hence the true People of God,--the Children and Followers of his Son, have learned thus to pray, ‖ *Heal us O Lord, and we ſhall be healed* : *ſave us and we ſhall be ſaved.*

I am now come to the laſt general Head propoſed. Which was to ſhew

Thirdly, *THE deep Concern which all the Members of Community, and eſpecially ſuch as are in Places of Truſt, ſhould manifeſt in ſeeking the Public Health.*

[THAT Man is a dependant Creature, not only upon GOD his Creator, but alſo upon his Fellow Men : being form'd, not to live & act alone ; but in Fellowſhip with his Brethren : all united together, in a Body or Community, by certain Bonds : held and directed by certain Laws and Rules ; under the Influence and Authority of proper Officers ; in a juſt & beautiful Gradation, from the Head to the Foot : and this for the well Being of the whole Body, and the Safety, as well as Comfort of every Individual, is a Subject that hath been ſo often handled

† Matth. 1. 21. ‖ Jer. 17. 14.

handled upon this Occaſion: and the Neceſſity of it, eſpecially in our lapſed ſtate, ſo well ſupported, that I need do no more than mention it. And from hence it appears, that every Member of this important Body, ſhould hold himſelf Obliged to put on a Public Spirit, and to exert himſelf, upon all Occaſions, to promote its Welfare. For the Safety and Welfare of the Public, is, not only his Own, but his Neighbours, his Friends, his Childrens. In that there is ſuch a cloſe Connection between the Body and its Members, that if the Body be well or ſick, the Members muſt be proportionably affected. Now, let the Regard which we have, or *ſhould* have for our Neighbours Welfare, be added to that which we have for our *Own*, and the Argument, for a public ſpirit, will be doubly ſtrong. And will yet gather ſtrength, when we View every Individual, of the whole Body, happy or miſerable, according as it fares with the Public. So that a true Lover of Mankind, will prefer the public Good and Safety, above his *Own*, perſonally and ſeparately conſidered, as much as the whole Body is preferable to any one of its Members. And *this* not only juſtifies, but inſpirits a truly generous Soul, a real Friend of the Public, to ſacrifice, not only his own *Eaſe* and *Profit*, but his *Life* to his Country's Service; when the ſafety, or welfare of the Community demands it of him. As it was with Noah, in the Time of the Flood,---the Safety & Well Being

of

of *Noah*, his Family and of every living Creature that was with him, depended upon the Preservation of the *Ark*. If *that* was kept above Water, entire and in a due Position; they were all safe: If it sunk, or was dash'd in pieces, by the Waves; they all perished: Therefore the Preservation of the Ark was of greater Importance, and, very justly, a Matter of deeper Concern with every Member of the Family, than barely the Preservation of *himself*, as separate from the Ark.---So in the Case before us: Our whole Interest and Safety is embarked in the Public Welfare. And therefore that the Public may be preserved safe, in Health & Prosperity, is a Matter of such Vast Importance, as justly demands the first Concern of every incorporated Member. --- But then, the higher any Ones Station is in the Body; the larger is his Sphere of Action; the more numerous are the Branches of his Duty, and the more extensive is his Influence. So that his Opportunities and Advantages to do good, are in Proportion to the Place he sustains; And on the Other hand, his Failure of Duty, must be proportionably hurtful to the Public, as his Station is higher than his Brethrens. Which shows, that from the Head of a Nation or Province, down to the Master of a Family, our Concern for the Public Good should rise according to the Place which we Occupy. For Reason & Experience teach, that Public Weal or Wo, depends, very much,

upon the good or ill Behaviour of those, that are trusted with her Treasures; and that have the Care of conducting the whole Body, as united together, or as it excites and acts in it's several Parts.

Of such a Concern, for the Welfare of Zion and the Civil State, we have an Instance before us; in the Prophet *Jeremiah*. After his most vigorous Endeavours to save them from Ruin, had prov'd unsuccessfull, he fell into Tears and lamented their pitiful Case: As in the Words immediately following our Text. Chapt. 9. 1. *Oh that my Head were Waters, and mine Eyes a Fountain of Tears, that I may weep day & night for the slain of the Daughter of my People.* --- Let us feel and act the Patriot, like him, and shew our deep Concern, this Day, for the Welfare of Zion, as well as of the State; for the Health of both is threatned, and in danger of being lost. Which brings me to the

APPLICATION.

1. *FROM what has been said, it appears that we are a diseased People,*---in a sickly, decaying State. There can be no doubt of this, if the symptoms that have been described, are really to be found upon *us*. And I am very willing to stand corrected, if I mistake the Object, when I fix the Charge of such Disorders, upon the People, whom we this Day represent. If we say

say that we are innocent: *what meaneth* then, *the Lowing of the Oxen that we hear?* Are not the Fruits of Selfishness and Party Zeal, Murmuring, Evil Surmizing and Bitterness, too evidently on the growing hand? Our Bowels begin to be pained with these Diseases; and there is danger lest they end in such Convulsions, as will shake our noble Frame to Pieces. Besides the filthy Vices that are rampant in the Land; bidding Defiance to Heaven and human Laws, discover that Multitudes are under the Power and Dominion of Sin. Surely the spirit of a dead Sleep must be pour'd out upon us, if we do not *feel*, & *tremble* at, such Malacies as these.

Nevertheless,

II. *WE may see great Cause of Thankfulness to GOD, for his Wonderful Mercies, amidst our crying Sins.* It well becomes the Sick to speak of the Mercies of GOD towards them, in the time of their Affliction. We should therefore bless the Lord, that under all the threatning symptoms that attend us, we are not only spar'd, but indulged with a thousand Blessings; which Gratitude obliges me to mention, though time would fail me to enumerate.

How shall we utter the Mercies of GOD's Goodness to our Land, in *setting up his Standard against our Enemies, when they broke in upon us like a Flood.* When *the Sorrows of Death compassed us about and the Floods of Ungodly Men* (terrified and) *made us afraid, then,*

in our Diſtreſs, we called upon the Lord, & cryed unto our GOD. Lord ſave us for thy Mercies ſake. Give us Help from Trouble, for the Help of Man is vain. He heard our voice out of his Temple above, *and our Cry came before him even into his Ears.---Then did GOD ariſe and ſcatter our Enemies: he made them that hated us to flee before us.* He either *ſent Faintneſs into their Hearts, ſo that the Sound of a ſhaken Leaf did Chaſe them*: Or if they met our Troops in the Field, they were ſmitten down before them. The Plains of *Abraham* can teſtify, that *there the ſtout hearted were ſpoiled. They ſlept their ſleep and none of the Men of Might could find their Hands.* The Lord has brought us, thro' a Field of Blood, into the ſtrong City QUEBEC, the Capital of our Enemies Country; to ſet up his own Worſhip *there*, where Saints & Images had been long adored. A glorious, but a coſtly Acquiſition! *Glorious*; as it was Obtained by unequal Numbers, with a Firmneſs and Reſolution, ſcarcely to be equalled. *Coſtly*, as the Blood and Life of the braveſt General was precious. The Favour of GOD to this Land, in ſending over that accompliſh'd Officer, *The Gallant WOLFE*, to defend our Country, is ſo great and Diſtinguiſhing, that, methinks, all Heaven is liſtening to hear our Acclamations this Day, even Songs of Praiſe from an Obliged People. And with equal Attention does Heaven look for the flowing of our Tears, at the

Loſs

Loss of one so full of Merit, & so justly esteemed. How is he fallen, in the Bloom of Life! Unripe of Years, --- Old in Counsel, Experience and Exploits. He fell! at the Head of his Troops, commanding with the Wisdom of an Angel, both for their Security and certain Victory; with such an Ardour of Spirit, as made him e'en forget that himself was Mortal.

O Daughters of Jerusalem! Weep ye over WOLFE, the the young, the generous and the tender hearted Man! the bold, intrepid Warriour: who under GOD, has saved *you* from barbarous Hands, and your *little Ones* from being dashed against the Stones. And let us all, with grateful Hearts, unite, in raising, over his Grave, a Monument, that shall endure, when Statutes of Marble & Brass shall be moulder'd into Dust: *by shewing to our Children and the Generation to come, the Praises of the Lord: and his Wonderful Works that he has done,* ‖ by the Hand of this Mighty Man: that the Generation, which is yet unborn, *may arise and declare them to their Children,* † carefully handing down his precious name to the latest Ages, *that his Memory may never perish.*

But blessed be the Lord of Host: --- though Wolfe is dead, yet AMHERST lives to command our Forces; rich in all the Furniture of an Accomplish'd General: whom let indulgent Heaven long preserve.

I

‖ Psal. 78. 4. † v. 6.

I cannot now ſpeak of Health and Plenty, and all the Riches of Goſpel Grace, with Numberleſs other Bleſſings, that Heaven is raining down upon us: which, did we rightly improve, to the Glory of GOD, the Giver, we might, this Day congratulate our Country in the Language of *Moſes* to *Iſrael*, † *Happy art thou, O New-England! who is like unto thee, O People ſaved by the Lord, the Shield of thy Help and the Sword of thy Excellency!* Glory to the Great Indulgent Being, who has bid his Patience Wait the Returns of another Anniverſary; which opens with ſo fair a Proſpect, on many Accounts; giving of us ſome ground to hope, that Heaven has farther Deſigns of Mercy towards Us.

But there are awful Signs of Judgment before us, as well as of Mercy: which conſtrains us to Rejoyce with Trembling. For

III, *FROM what we have heard, it appears that there are many threatning ſymptoms upon us. There is Danger of GOD's Heavy Judgments for our ungrateful Abuſe of his Mercies.* The Judgments of Heaven upon the Land, for ſeveral Years together, in Earthquakes, Sickneſs and Wars, have been the moſt Awful and Awakening, that either We or our Fathers, perhaps, have ever known. And yet we have not *learned Righteouſneſs*, nor turned from our Sins. And the Mercy of GOD, in delivering of us from ſo many Dangers and Deaths, has certainly been

† Deut. 33 29.

been as great as the Judgments themſelves which we have ſurvived. And yet his Goodneſs has been ſo far from leading of us to Repentance, that, like *Pharoah* King of Egypt, *When we ſaw that there was Reſpit we hardened our Hearts againſt him.* And now, after all, in the midſt of Bleſſings, (not without Judgments,) we are ſetting down in carnal Security, glorying in our own Sufficiency and boaſting of Signal Succeſſes.—So that our Sin, at this Day, is loaded with theſe two fearful Aggravations, *Preſumption and Ingratitude.* The *former* bids Defiance to the Vengeance of God, and the *latter* deſpiſes the Riches of his Goodneſs.

And now: What can we expect in return for ſuch a fooliſh and even bruitiſh Requital of the bleſſed God? If Mercy and Kindneſs will not melt us, nor Judgment deter us from Sinning, we may expect that Wrath from the Lord will ſoon go forth to Devour us. Surely a People are never in greater Danger of ſpeedy Deſtruction, than when they harden under Judgments and wax Wanton with Mercies. *For as the Earth which drinketh in the Rain that cometh oft upon it, but beareth Thorns and Briars, is rejected, and is nigh unto Curſing.* ‖ So it is with a People that contemn the Judgments and abuſe the Mercies of the Lord:—Some Curſe of God is ready to fall upon them. The holy Scriptures teach us to Reaſon thus. † *Seeing that thou our God*

‖ Heb. 6. 7, 8. † Ezra 9. 13, 14.

God hast punished us less than our Iniquities deserve, and hast given us such Deliverance as this. Should we again break thy Commandments, wouldst thou not be Angry with us, till thou hadst consumed us, so that there should be no Remnant nor Escaping?

['Tis certainly provoking to God, to see his his People so Careless, as we are, in general, under his solemn, remarkable Goings. § *If ye will not lay it to Heart, to give Glory unto my Name, saith the Lord of Hosts, I will even send a Curse upon you and I will Curse your Blessings: yea I have Cursed them already; because ye do not lay it to Heart.* Since it is not for our Righteousness, that the Lord has so remarkably Blessed us: but he has pityed & spared us, for his own Name sake; Therefore, as Joshua admonished Israel, † *It shall come to pass, that as all good things are come upon us, so shall the Lord bring upon us all evil things, until he hath destroyed us.*] And ‖ *If ye forsake the Lord and serve strange Gods, then he will turn and do you hurt and consume you, after that he hath done you good.* Thus we see our Danger.——It remains then, that we all wake up and shew our Zeal for God, and Regard for our own and others Safety, by promoting a speedy and thorough Reformation.—Which leads to another Use.

IV. *Our Text and Discourse teach us that 'tis the Duty of every one, in our respective Places, to*

§ Mal. 2. 2. † Joshua 23, 15. ‖ Chap. 24. 20.

to seek earnestly after the Recovery of publick Health. Though CHRIST is the only Physician, & his Blood the healing Remedy, yet our GOD honours the *Great* and the *Small*, among his People, with the Office of *Helpers* together with Him: and reproves such as do not *come in to the Help of the LORD, in* a work that so nearly concerns them. Wherefore, as in repairing the Walls of Jerusalem, all Ranks of Men were engag'd in the work; from their excellent Governour, down to Mechanicks, and common Labourers, so should we be all Hands at Work, in healing and reforming every Disorder; that Sin has brought upon the Community whose dangerous Sickness calls aloud for speedy Help.

I would therefore humbly address the Counsel of Heaven this day, to the whole Congregation: and more especially to the Legislative Body of this People: beseeching their powerfull Assistance in healing, i. e. reforming the dangerous Evils that have been described, and all others that prevail against us. And

1. *TO the Honourable, the* GOVERNOUR, DEPUTY GOVERNOUR, and ASSISTANTS *of the Colony.*

You are very sensible, my honoured Fathers; that your Relation to the Body leads you, very naturally, to view your selves in a Twofold Light. As Rulers, set to govern and direct

the People. you have the Care of the whole Community upon you: which must fill your Minds with a deep Concern for their Welfare. But then, as Men, you are Members of the same Body, which, as *Magistrates* you govern: and so, are subject to the same Laws, bound to the same Duty, and liable to the same Diseases with your Brethren: which makes you stand in need of the same Physician and Remedy as they do.--- Now both these Characters, of *Rulers* & *Members*, meeting in the same Person, brings a double Portion of Care and Concern upon you, for the Health of the Public. ---'Twas therefore with good Reason that Jethro advised his Son Moses, † *To provide out of all the People, Able Men, such as fear GOD, Men of Truth; Hating Covetousness, and to place such over them, to be Rulers.* And such it behoves you, Sirs, to be, both for your Own and People's safety. For should Rulers be carry'd away with Covetousness & Love of themselves: Should *they* warp from the Truth, or be corrupted with the Vices of the Times: and, under all their Own and Peoples Guilt, should they fall asleep in their Chairs, insensible of Danger; what a deplorable Situation would the dependant Body be in! Should *they* unhappily err in Judgement, or stumble & fall, with the whole Community upon their Shoulders, our Life or Limbs would be in imminent Danger. In

† Exod. 18. 21.

It therefore concerns you, Honoured Sirs, to take good heed to your ſelves, in the firſt Place; that, like Obadiah, *you fear the LORD greatly*:---Truſt in him firmly and walk Cloſely with him: that you yourſelves may be in perfect Health, and better able to miniſter to your diſeaſed People: leſt they ſay, *Phyſician, heal thy ſelf.* To ſtrengthen your Hands and engage your Hearts in this important work of Reforming what is amiſs among us, it may be of great Service, that you daily think of the lofty *Titles* & awful *Characters*, with which you are honoured in the Scriptures. *I have ſaid ye are Gods*, ſays the Pſalmiſt, To remind you of the conſtant, tender Care you ſhould take of your Peoples Health: And to ſuggeſt, that, for Wiſdom, Righteouſneſs, Impartiality, & Steady Conduct, your Adminiſtration, ſhould be a lively Image & Tranſcript of GOD's unerring Government of the World.

You *are alſo Revengers to execute wrath upon him that doth evil.* Which being executed with Solemnity, in the Fear of GOD, will make you a Terror to evil doers: and at the ſame time the Guardians of the Innocent: and upon the whole, *the Miniſters of GOD for good to his People.*

But that which adds the greateſt weight to Rulers Adminiſtrations is, *Their Godly Example.* They ſhould be *holy as GOD is holy*, & *merciful as GOD is.* This will convince their People,

that *they themselves* believe that what they require of them, *are sacred Realities.* --- Matters of the highest Importance.

It also becomes our Civil Fathers to be *Zealous* in the work of Reformation. Your Peoples Sins should deeply affect your Hearts, and make you resolve, if possible, to heal them. But if unsuccessfull after all, you should spread their Case before the Lord, and become fervent Intercessors for them before the Throne of Grace. Thus did Moses, David, Ezra, Nehemiah and other godly Rulers. And tho' your Sword may not reach the Heart of Sin, nor convert Sinners to GOD, yet your Prayers may reach Heaven and enter into the Ears of the Lord: Who has many a Time repented of the Evil which he tho't to do unto his People, for their Sins, and done it not; in answer to the godly Rulers Prayers. *Exod.* 32. 14.

[You'll please, my very Honoured Fathers, to consider, how dependant we all are upon you. Tho' guilty of much undutiful Carriage towards you, --- like peevish Children are too apt to murmur and complain, --- to raise Parties against you: and boldly rush upon the Point of your Sword, by daring Impieties, yet our Eyes are upon you for Succour and Protection. We run to you for Help, in all our Straits, as Children to their Fathers. We hover about you in times of Danger, that we may be sheltered under your Wing. --- We look upon you,

as the most noble Parts of the Body,---the most honourable among the Members. You are our *Eyes* to see for us,---to espy Danger, and choose out our way of Escape:---Our *Head* to plan and contrive for our Welfare:---Our *Ears* to hear the Complaints of the Oppressed:---Our *Hands* & *Arms* to Defend us. In a word, Sirs, You are our very *Heart* to feel our Wants and to devise liberal things for us.---Therefore let not our ungrateful Carriage to GOD and You be punished with your neglect of us, in this our Sickly, dying State: but let our Danger and our Wo excite your most fervent endeavours and draw forth the best of your Skill to heal and save us: that you may ever live in our Hearts as, under GOD, the Deliverers of a People, on the Brink of Ruin.]

You are very Sensible of the Danger that attends the Community, at this Day, not only on Account of the common Vices of Sensuality and Profaneness, that bring GOD's Judgements upon us; but also by reason of a *Selfish, dividing, party Spirit*; that strives to make it's way thro' the Land: threatning like a Bear, to rend us in Pieces. And your *Honours* are not only in Danger *by it*, but in Danger *of it*. For if this Evil Spirit prevails and becomes reputable, your Posts of Honour and Trust will not be *held* by Merit, nor *lost* for want of Abilities to fill them. Should the Freemen of the Colony be actuated by a Party Spirit, they will become

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as Sovereign as Nebuchadnezzar, King of Babylon; *whom they will they'll kill, and whom they will they'll keep alive*, to promote their party Intereſt. Therefore, take heed, my Fathers, that you connive not at any Iniquity, merely to favour a Party, and to gain their Voice in Elections: but nobly ſcorn the Suffrages of thoſe that would ſet you up, not for the public Good, but only to Serve a Turn.

Let the Health of the Community be the grand Object of your Attention; and purſue it, in all the ways of Righteouſneſs, whether you meet the Frowns or Smiles of the multitude: who will be aſham'd when they ſee you uncapable of being corrupted--As *gods* therefore, be Wiſe,--be Patient,--Steady, bold & valiant for the Truth, reſpecting the public Good: and leave the Event with GOD, whoſe Eyes are upon the faithful of the Land: and you ſhall not looſe your Reward. Then will you *live* deſired, at leaſt by the beſt of your People, & *die* lamented. We ſhall rejoyce in your Light and reſt ſecurely under your Shadow, while you live: and when you leave us, by Death, our Tears ſhall Witneſs, how precious your Memory is held and how carefully preſerved.---As a Proof of our high Eſteem & Affection for ſuch pious, ſteady and faithful Rulers, the Whole Country joins you, Our Honoured Fathers, in Condoling *Your* Loſs and *Ours*, by the awful Breach that GOD has made upon the Magiſtracy, in the Death

Death of that truely Great and Worthy Man, the Honourable ROGER WOLCOTT, junr. Esq; As He was one of our Principal Pillars of State, we felt the Shock of his Fall; and shall long mourn his Departure, with a grateful Sense of his eminent Services: in Memory of which his Merit constrains me to say, (as I conclude I may with all Simplicity,) that,

"HE was endowed from on high with a "Genius & Abilities, Surpassing the common "Size,---of considerable Reading and Acquire-"ments,---throughly Studied in the Law,--- "well acquainted with the Interest and Wel-"fare of the Colony and a fast Friend to it,--- "an able Statesman and worthy Patriot.---In "these elevated Stations of Honour and Trust "He held in the Government, He acquitted "himself very honourably to himself, & to the "admiring Acceptance and great Advantage "of the Public,---Of unstained Probity and "Integrity,---inflexible to Ill and obstinately "just,-- free from Artifice and Disguise, frank, "open hearted, and determined in speaking "and acting for the publick Good,--- his stea-"dy Soul not warp'd or turned aside from the "grand Point in View, the public Good, by "the Frowns or Smiles of the unthinking "Multitude. And, what Spreads a Glory o-"ver his Character, he was esteemed a Gen-"tleman of real unaffected Religion."---But his Breath was in his Nostrils,---he could not,

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with all his Furniture, reſiſt the King of Terrors. *Behold the Lord of Hoſts has taken away the Judge,--the Prudent,-- the honourable Man and the Counſellour.* * GOD grant that he may live, as to all his Accompliſhments, in his Succeſſor: And may a double Portion of the good Spirit reſt upon all our Worthy Magiſtrates: who are to remember that they alſo are Mortal and Accountable to the Judge of all.---Men of ſuch enlarged Hearts & capacious, ſteady Minds as *He*, are abſolutely needed at the Helm, in this tempeſtuous Seaſon. And *Such* we truſt, your Honours will more Abundantly prove your ſelves than ever.---The Greatneſs of your Souls will appear, with a ſhining Luſtre, in a Chriſtian Fortitude, and Reſignation to the Sovereign Diſpoſer of the Lot,---meeting afreſh the *Honours* of the Day, without *Elation*: or the Neglect of an Obliged People, as free from Perturbation or Preſſure of Spirit.

II. The Addreſs may be directed *to the Honourable Houſe of Repreſentatives.*

Gentlemen: The Wounds of the Body, in its diſtant and various parts, are well known to you all. And as they ſhould deeply Affect your Hearts, ſo they call for your ſpeedy and Fervent Aſſiſtance.

You, Sirs, may do much for the healing of our Diſeaſes, & that in many ways.--Volumes of Good

* Iſa. 3. 2 3.

Good Laws for the ſuppreſſing of Vice and reforming Diſorders, will fail of their End, if the Execution of them falls into Unſkillful or Unfaithful Hands. And this is too often the Caſe, in ſome of your Towns: which makes the Wicked ſo bold and impudent; walking as if there was no Law nor Authority over them.

It therefore concerns You, Worthy Sirs, to propoſe and chooſe ſuch Men *Only* for the Commiſſion of the Peace, in your reſpective Counties and Towns, as are, not only equal to the Poſt, for *Abilities*, but Men that truely *fear God*, and are not afraid of the Face of Man. They ſhould be Men of great and approved *Sobriety*, walking Steadily in all GOD's Ordinances: that their Sentence againſt Tranſgreſſors may fall with Weight and Terror. And ſuch as have been criminally delinquent, in times paſt, ſhould be faithfully reproved by you, and reclaimed, or diſmiſſed from their Places; leaſt Iniquity, encouraged by their Example, ſhould boldly contemn the Authority of their Office.

Once more, Gentlemen; Conſider the Character in which you appear at the General Aſſembly--Representatives of the Freemen or Towns that ſend you: plainly ſuggeſting, that your Buſineſs here, is not merely to promote your *perſonal Honour* or *Intereſt*,--that is what you gave up to the Public, when you accepted the Choice. You are therefore to look [illegible] the Health of your Conſtituents,--the Towns

from which you come: and ſeek the Welfare of thoſe Societies. And yet a more important Object riſes here in your View, The Good of the whole Community or Colony, of which your Towns are but Parts or Members, as you your ſelves are of *them*. Yea, the Welfare of the whole Country and Kingdom, is to be thought of and promoted by you. And if the Freemen acted with Underſtanding and worthy of their Character, in their Appointment of you to this Truſt, they gave up the particular Intereſt of their Towns, and lodg'd it in your Hands, to be managed in ſuch a Manner, *at* and *by* the Aſſembly, as ſhould be judged moſt for the Health of the whole Body. Therefore, on the whole, I beſeech you to caſt off a narrow, contracted Spirit,---ſpread your Thoughts abroad through the whole Community: and, with deep Concern, endeavour to recover the Health, (both in Church and State,) of a Diſeaſed and languiſhing People.

III. To *the Freemen of the Colony*.--I beſeech your earneſt Attention, that, if poſſible, our Health may be recovered.

[VERY great and precious are your Privileges, both civil and religious. If once they are loſt, *they cannot be gotten for Gold, neither ſhall Silver be weighed for the Price of them*. † See that you rightly underſtand wherein they conſiſt.

† Job. 28. 15.

conſiſt, that you may teach the Knowledge of them to your Children, for their early Improvement.]

'Tis of vaſt Importance, Gentlemen, that you Seriouſly conſider the Relation you ſtand in to the whole Body :—that you are Members of a moſt Valuable Community : and ſo, Members one of another ; bound by ſolemn Bonds to promote the beſt Good of the Public. — And then, with great Attention, endeavour to inform and aſſure yourſelves, What is the Public Good, what is really for the Health of the Body, the People in general. And that which is So, muſt be the Object of your Purſuit. For *this* you muſt give up your perſonal Intereſt, wherein-ſoever it interferes with the public : accounting of it your greateſt Happineſs and Safety, that the Body, of which you are Members, is in perfect Health.—This will prevent or cure you of a *Party Spirit*, which, if it riſes to a reigning Power among us, (as there is great Danger) will prove as certain Death to the Body, as a Mortification in the Bowels.

BEWARE that you Indulge not an *evil Surmiſe* againſt any one. Give not yourſelves up entirely to the Influence of Others : nor careleſly act upon Vulgar Report, but be at Pains to acquaint yourſelves with Perſons & Things, that you may not act in the Dark. And then, with ſound Judgment, and from a Principle of Conſcience, Chooſe you out and keep in Poſts

of Truſt, ſuch Men, to rule over you and to repreſent you, as you do ſoberly believe will ſerve the true Intereſt of the Public, with the greateſt Fidelity and to the beſt Advantage.

In a word: be always tender of the Public, —the Colony's Intereſt.—This is a beautiful and reſpectable Government: Second to none perhaps, in New-England, for Situation, Liberty, public Credit, Royal Favour, Religion and many Other Advantages. Let us therefore take Heed, that we don't marr the Beauty nor tarniſh the Glory of ſuch a comely Body, by abuſing our Liberties: I beſeech you beware leaſt you beſmear this lovely Face, with the infernal Spots of Diſcord, Strife and Diviſion, the curſed Offspring of Enmity and a narrow ſelfiſh Spirit, fermenting into a party Zeal.

Once more, be careful and make Conſcience of appointing Such to the town Offices of Grand-jury-Men, Tithing men, &c. in your reſpective Towns, as ſhall be faithful in their Places, —Watching over and informing againſt notorious Offenders. For 'tis greatly Owing to the criminal Neglect of ſuch Officers, that Wickedneſs ſo openly abounds in many Parts of the Land.

IV. *To Heads of Families.*—It nearly concerns *you*, to be zealous, in helping of us to reform the Evils of the Day. Families are little Nurſeries of Learning, Piety and good Manners,

Manners, or of Ignorance, Profanity and Impudence. *Here* we are formed to do much Good, or equal Hurt to the Community, of which we are Members. And therefore the greateſt Care is incumbent upon Heads of Families, to teach and rule their Houſes well. But alas for them! many are ſo Void of Knowledge and Skill, in the whole Affair of good Education, as it lies, not only in *Teaching*, but *Governing* and *Diſciplining* their Houſes; and ſo inſenſible of the vaſt Importance of it, that their Children, being neglected, come forth into the World, deſtitute of all good Furniture to Serve either God or their Country. Others that know better, are, many of them, criminally Slothful and Negligent.—So that through the Weakneſs of ſome and the Careleſsneſs of other Parents, We have but an uncomfortable Proſpect, as to a great Part of the riſing Generation; more eſpecially in ſome Parts of the Land. For Zion's Sake then, I beſeech all of you, that are Parents, and Maſters of Houſes, Awake and come in to the Help of the Lord. Put forth your moſt zealous Endeavours to reform the threatning Evils that are daily growing up before your Eyes.---Think, how inconſiſtent it is, with the tender Love you feel for your Children, that you do ſo little for their beſt Good in this Life, or for their future, eternal Happineſs.

Many Parents and Maſters of Families, would, I believe, do more and better, *if they knew how*; and

and were ſenſible that a good Family-Education, in the true Meaning & full Extent of it, is almoſt *The All*, as to their own and the public Health. But, as I apprehend, they want further Means to awake their Attention and Zeal, in this Affair, as alſo to guide them in the Work. I would therefore return to the General Aſſembly as Fathers of the Land, and humbly propoſe,

WHETHER it is not a Matter, weighty eno' to employ your ſerious Thoughts afreſh, that ſomething further be done for the Help of Families, that their Children may be trained up in the Way they ſhould go? --And to this End, take leave to propoſe, that a ſhort, plain and eaſy Treatiſe upon the Subject of Education and Family Government, might be ſpeedily prepar'd: And ſuch a Number of the Books diſtributed to each Town, that every Family may have One, and the *Poor* have them gratis.

V. *I may not paſs by our Worthy Colonels and Officers in the Army*; Who have precious Opportunities, and many ſingular Advantages, to Reform the Vices of the Field, and thereby to do much at Healing the Land.

HONOURED and much eſteemed Gentlemen: Your Loyalty to your earthly Sovereign is indiſputable;--- Your Zeal in your Country's Service is known to us all, and gratefully acknowledged; your Courage and Bravery of Spirit has been tryed and proved: and finally you

you are Profeſſors of our Holy Religion.---'Tis therefore juſtly expected of you, and we beſeech you, Gentlemen, with all your accompliſhments, to help us in reforming the Manners of our dear Brethren and precious Sons, who are committed to your care. Improve the Advantages of your high Rank in ſubduing the Vices of the Army.

You worthily reſent the Affronts that are offer'd to your Perſons, and are ſenſibly mov'd when your own Honour is touched. You very juſtly puniſh Rebellion and Diſloyalty, with Stripes, Confinement or Death, as a wholeſome and neceſſary Diſcipline. But what are theſe Offences againſt your Perſons, Offices or earthly Sovereign, compar'd with the horrid Affronts that are daily offer'd to the GOD of Heaven, the King of Zion, by the filthy Blaſphemys & daring Impieties of our armed Soldiers?---Therefore, as Gentlemen of true Honour and greatneſs of Soul, it becomes you to manifeſt the higheſt Reſentment for Injuries done to your GOD, the King of Kings. It will be nobly done of you, if, riſing above the Fear of Man, you make your Zeal and Courage known among the Troops, in reproving and ſcourging out the Immoralities of the Army. For hereby you will conquer the moſt numerous & formidable Enemies that we have to fear. And then, if you fall in Battle with the common foe, it will be in a Blaze of Glory; Or if you

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return Victorious from the Field, it will be with double Honour to *your ſelves*, and with the greateſt rejoicings to *us*; who, with Gladneſs of Heart, will join you in Songs of Triumph for Enemies Conquered and Vices Subdu'd.

VI. *THE Diſcourſe may with the greateſt Propriety*, be *addreſs'd to the Miniſters of the Goſpel.*

My Reverend and Dearly beloved Brethren. Since we by Office, *are ſet to Watch for Mens Souls*, As accountable to GOD for them, We above all Men in the World, ſhould be concerned for their Health; And eſpecially at ſuch a Day as *this*, when Multitudes are even Wounded to Death, but inſenſible of their Danger; Yea, when *grey Hairs are here and upon the* People *and they know it not*.---What can we do for the Health of the Daughter of Zion? Surely Our beſt Offices are both *her* Due and *our* Duty. To this I would ſay, that as ever we mean to heal and ſave a Diſeaſed People, we muſt in the firſt place,

1. *Preach GOD's Word faithfully*.---GOD's Word of Truth, as revealed in the Scriptures, is the great Inſtrument or Means, in the Hand of his Miniſters, by which they perform all their Cures. Hereby Sinners are converted, † and Saints Sanctify'd, ‖ But then, divine Truths

† Jam. 1. 18. ‖ John 14. 19.

are healing, only as they bring Sinners to CHRIST, the great Phyſician, as before obſerved. And in Order to perſwade Souls to CHRIST for *healing*, they muſt be made ſenſible that they are *Sick*. For the *Whole need not the Phyſician*, (ſuch wont come to CHRIST) *but they that are Sick* --- Our firſt Concern therefore ſhould be, to convince People of their Sickneſs, --- to open their Wounds, ſhew them their Diſeaſe, and make them ſenſible of their abſolute need of CHRIST to heal them. This is done by ſhewing them, from the Word of GOD, *their loſt Eſtate by Nature*. That they are not only Guilty of breaking the Whole Law in *Practice*, but that they are by *Nature* an *Unclean Thing*. [That they are not as Adam when he came firſt out of the Hand of GOD, bearing his Image *in Holineſs*: but as *Adam* in his fallen State; bearing an Image oppoſite to *that* in which Man was created: as is fairly intimated Gen. 5. 1, 3. And ſo that their Nature, in this fallen State, is] wholly corrupt, interwoven with Luſts, --- averſe to GOD and Holineſs, having no good thing dwelling in them. We muſt labour to convince them, as the Scriptures declare, that they are without Righteouſneſs and Strength, --- utterly unable to help themſelves, and as unworthy of any Help or Favour from GOD: And ſo, that they lie at *Mercy*, --- Sovereign Mercy.

On the whole, Sinners muſt be ſhown, that

this Corrupt Nature, called, *The Old Man, muſt be crucified with CHRIST*, and *this Body of Sin deſtroyed*, or elſe they can never be delivered *from the ſervice of Sin*, as St. Paul Inſiſted, Rom. 6, 6. And finally, that all this is done by the Mighty Power of GOD; as the ſame Apoſtle teaches, Eph. 2. 10. *We are his Workmanſhip, created in CHRIST JESUS to good Works.* Thus deep muſt we make the Inciſion, --open the Wound to the Bottom,---ſhew them the Plague of the Heart and Nature, that they may *feel* themſelves undone,---Sick unto Death. Then will CHRIST JESUS be precious to their Souls, when we preach his Unſearchable Riches and diſplay the Fulneſs of his Grace. [This is the goſpel Method of healing diſeaſed Souls.---Theſe the foundation Principles, upon which alone we may hope to effect a thorough, laſting Reformation. For the *Tree* muſt be *made good*, or it *cannot bring forth good Fruit*, as our Saviour teaches. If a *clean Heart* be not *Created* in Men, their Unmortified Luſts will have Vent; break out & corrupt all their Doings] In Vain do we attempt to perſwade Men to Holineſs of Life, and preſs them to Obey the Commandments of GOD, without leading of them to the Rock that is higher than they; to CHRIST JESUS for Strength.---To little Purpoſe do we arm our ſelves with ſtrong Reaſons or ſummon all the Force of Rhetorick, in declaiming againſt the Vices of the times, without plunging

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the Sword of Truth into the Sinners Heart, and Opening to him the Fountain of Corruption that lies within. *This* ought we to do, and not to leave the *other* undone.---One might as well expect to ſubdue the Shrubs on yonder Plain, only by nipping off the Buds in the Spring, as to heal a vicious People of their mortal Diſeaſes, by working perpetually upon their immoral Practices *alone*, without opening the Nature, & preſſing the Neceſſity of the New Birth, or an inward Work of the Spirit of Grace. --- Or if we grant that Sinners may be perſwaded into an external Reformation, merely by the Force of Argument & Intreaty, without an inward Crucifixion of the *Old Man*; as poſſibly they might, for a while: yet this would be but *to heal the Hurt of the Daughter of God's People ſlightly*, † there would be no room to cry *Peace, Peace*, for *that*. To cleanſe the outſide, while the Heart within remains diſeaſed, full of Putrifying Sores, is to beſtow much Labour & Coſt to little Purpoſe: even like the Applying of coſtly Plaiſters to Pimples in the Skin, when the whole Maſs of Blood is corrupted. Let *that* be purged, and theſe Eruptions will die away.---How happy would it be, my Brethren, if all that preach the Goſpel of CHRIST every where, (or that profeſs to do it,) *did Speak the ſame thing and were perfectly joined together in the ſame Mind and in the ſame Judgement*, reſpecting thoſe Things?---

† Jer. 6. 14.

this Corrupt Nature, called, *The Old Man, muſt be crucified with CHRIST*, and *this Body of Sin deſtroyed*, or elſe they can never be delivered *from the ſervice of Sin*, as St. Paul Inſiſted, Rom. 6, 6. And finally, that all this is done by the Mighty Power of GOD; as the ſame Apoſtle teaches, Eph. 2. 10. *We are his Workmanſhip, created in CHRIST JESUS to good Works.* Thus deep muſt we make the Inciſion, --open the Wound to the Bottom,---ſhew them the Plague of the Heart and Nature, that they may *feel* themſelves undone,---Sick unto Death. Then will CHRIST JESUS be precious to their Souls, when we preach his Unſearchable Riches and diſplay the Fulneſs of his Grace. [This is the goſpel Method of healing diſeaſed Souls.---Theſe the foundation Principles, upon which alone we may hope to effect a thorough, laſting Reformation. For the *Tree* muſt be *made good*, or it *cannot bring forth good Fruit*, as our Saviour teaches. If a *clean Heart* be not *Created* in Men, their Unmortified Luſts will have Vent; break out & corrupt all their Doings] In Vain do we attempt to perſwade Men to Holineſs of Life, and preſs them to Obey the Commandments of GOD, without leading of them to the Rock that is higher than they; to CHRIST JESUS for Strength.---To little Purpoſe do we arm our ſelves with ſtrong Reaſons or ſummon all the Force of Rhetorick, in declaiming againſt the Vices of the times, without plunging

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the Sword of Truth into the Sinners Heart, and Opening to him the Fountain of Corruption that lies within. *This* ought we to do, and not to leave the *other* undone.---One might as well expect to ſubdue the Shrubs on yonder Plain, only by nipping off the Buds in the Spring, as to heal a vicious People of their mortal Diſeaſes, by working perpetually upon their immoral Practices *alone*, without opening the Nature, & preſſing the Neceſſity of the New Birth, or an inward Work of the Spirit of Grace. --- Or if we grant that Sinners may be perſwaded into an external Reformation, merely by the Force of Argument & Intreaty, without an inward Crucifixion of the *Old Man*; as poſſibly they might, for a while: yet this would be but *to heal the Hurt of the Daughter of God's People ſlightly*, † there would be no room to cry *Peace, Peace*, for *that*. To cleanſe the outſide, while the Heart within remains diſeaſed, full of Putrifying Sores, is to beſtow much Labour & Coſt to little Purpoſe: even like the Applying of coſtly Plaiſters to Pimples in the Skin, when the whole Maſs of Blood is corrupted. Let *that* be purged, and theſe Eruptions will die away.---How happy would it be, my Brethren, if all that preach the Goſpel of CHRIST every where, (or that profeſs to do it,) *did Speak the ſame thing and were perfectly joined together in the ſame Mind and in the ſame Judgement*, reſpecting thoſe Things?---

† Jer. 6. 14.

Sinners, of Every Claſs, could then find no Place for Shelter nor Eaſe: -- go where they would, they'd meet the pointed Arrows of GOD's Word, pricking of them in the Heart, & could find no Reſt for their Souls, until they found it in CHRIST: Which is the great Deſign of the Goſpel Miniſtry.---Once more,

[2*ly*. As ever we would Heal our diſeaſed People, we muſt *Practice* as well as Preach the Goſpel of CHRIST. *Take Heed to ourſelves that we breath nothing but the Spirit of the Goſpel, in the whole of our Converſation.* --- We ſhou'd always remember that we are the Miniſters of the Meek and lowly JESUS; Upon whom the Holy Spirit deſcended like a Dove: in Conſequence of which, *when he was reviled He reviled not again.* He bore the greateſt Indignities with the utmoſt Patience, and managed all his Diſputes, againſt the worſt of Men, without any heat of Temper, or indecent Reflections. *His Gentleneſs made him great.*-- Now, if we are his true Miniſters, we have drunk a Meaſure of the ſame Spirit,--- are formed into the ſame Temper ard have learned to talk in his Language. And, with this Armour on, we need not fear. Such a mild and gentle Spirit is the beſt Defence againſt the rough and boiſterous Sons of Violence. They cannot pierce this Coat of Mail,---this Clothing of Humility, if we keep it cloſe about us; no, not with their moſt invenom'd Arrows. Therefore

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did CHRIST JESUS expreſsly charge his Diſciples, when he ſent them forth, *to be wiſe as Serpents and harmleſs as Doves.* Take with you the *Wiſdom* of the Serpent, but leave his *Poiſon* and his *Sting.* Inſtead of *that*, take the *Innocence* and *Sweetneſs* of the *Dove*, which has no Gall,---no Bitterneſs to Vent againſt her Aggreſſors. This truly great and noble Spirit, tho' deſpicable in the Eyes of the World, will make us as bold as Lions in our Maſters Cauſe: And, at the ſame time, enable us, the moſt effectually, to heal the Wounds, with which the Daughter of Zion is now bleeding to Death.--- How entirely out of Character, then, do we the Miniſters of CHRIST behave, when Our Converſation, Preaching, or Writings, are animated with an untender Spirit, and indecorated with hard Expreſſions or unkind Reflections. Surely, *we do then walk naked, and they ſee our ſhame.* Too much of this has appeared, in ſome of our late Pamphlets: which, had it not been for the Author's Names, could hardly have been charg'd upon ſuch worthy Miniſters of our Meek and gentle Lord.---I meddle not with the *Diſputes* themſelves,--- 'tis enough for me to lament them!---But the *Spirit* with which ſome of them have been managed, is evidently ſo unlike to CHRIST's Spirit;--- ſo deſtitute of Love & Gentleneſs: Yea, ſo full of Harſhneſs and Severity, that I am perſwaded Religion has been more wounded thereby, than it could

have

have been by the *Faults* or *unhappy things themselves* that occasion'd those Disputes. And this, I hope will justify me in attempting to heal my Brethren of this Infirmity; that the Cause of CHRIST may suffer no more, for want of his kind and generous Spirit in defending of it.--- As Moses said to Aaron, his Brother, in the Affair of the Calf; *What did this People unto Thee, that thou hast brought so great a Sin upon them?* So let me be indulg'd the Question, Dear Brethren, What have any done to provoke you, thus to Strip yourselves of your Priestly Garments, & cloth yourselves in so rough a Dress, ---a Founder's Habit.-- Have any invaded the Rights of Conscience, or the Liberty of Churches and Societies? What then? Must we take up carnal Weapons to defend the sacred Cause? Is not the Sword of the Spirit our best Defence? Solid Arguments and Scriptures, well adapted, are like a Munition of Rocks.

If any have laid aside the Gentleman and the Christian; and Abused the Public with Raillery instead of Reason; Let us remember and imitate the Angel when he was disputing with Satan: *He dare not bring a railing Accusation.*---Had this been lawful; yet he forbore. He knew with whom he had to do.---If any have utter'd Falsehoods.---Let us shew them their Error, in a friendly manner; with Politeness of Speech: and make them ashamed. In a word; if any have done wrong; yea grievously stepp'd aside,---

ſide,---It certainly becomes us to put on Charity, where there is any Room for it, & ſuppoſe it was an Error of Judgment, in our Brethren, to which we are all liable: and then, how eaſy, yea how pleaſant a thing is it, for us, with all Kindneſs and Gentleneſs of Spirit, to ſhew them their Miſtake,---to ſet them in the right way, as one would a Weary Traveller, that has unhappily miſs'd his Road?

On the Who(-, My dearly beloved Brethren; let us remember our Station in the Church of GOD: We are ſet in public View, for *Examples to the Believers, in Word, in Converſation, in Charity, in* Spirit, *in Faith, in Purity.* And as *ſuch*, let us earneſtly endeavour to recover the Peace of Jeruſalem,——healing the Breaches that are made in her Walls. Whoever has unhappily or wickedly kindled the Fire that threatens the Devaſtation of our Spiritual Buildings and Civil Community, let not the Miniſters of JESUS run up & blow the Coals: but, on the contrary, exert our ſelves, with Diligence and Zeal, to extinguiſh the Flames. This may hopefully be done, by the well plac'd Engines of Prudence, Moderation, Meekneſs, Love Unfeigned or fervent Charity, and forgiving one Another.

Let me therefore *beſeech you*, my good Brethren, *by the Meekneſs & Gentleneſs of CHRIST*, to put on, *as Men of GOD*, that rich & glorious Furniture, which Paul recommended to Timothy,

thy, ‖viz. *Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs*:—that with this Armour of Light, we may *ſo fight the good Fight of Faith, as to lay hold on eternal Life.*]

VII. ult. *I would cloſe the Diſcourſe with a word of Exhortation to the whole Audience.*

I beſeech you all, by the Bowels of our Compaſſionate Lord, who ſhed his moſt precious Blood, for the healing of all Nations, that you would each one, in your reſpective Stations, immediately do ſomething, at the important work of *Reforming* what is amiſs, both in your ſelves and others; that the whole Land, may, if poſſible, be heal'd at once, and as 'twere a Nation born in a Day.

GOD has been juſtly angry with us, and has ſmitten us for our Sins. But for all that he has done, becauſe we are unreformed, *his Anger is not turned away from us, but his Hand is ſtretched out ſtill.* He waits the Event of this Day:—this Seaſon of Grace: yea waits to be gracious. And is ready to be pacify'd towards us. Only *confeſs your Sins to GOD and forſake them*: repairing to the Fountain of his Grace for Pardon and Cleanſing: and you ſhall find, *that tho' he has wounded he will heal you, though he has ſmitten he will bind you up.* Believe it; there is not one Soul of us all, but what is wounded with Sin, or has ſome Diſeaſe that is

‖ 1 Tim. 5. 11, 12.

s threatning. If any are *pure in their own Eyes,* 'tis a Sign *that they are not waſhed from their Filthineſs.* GOD's own Children have ſuch Remains of Sin and Death upon them, and ſo much Filth about them, that they had need to cry with David, *purge me with Hyſſop, and I ſhall be clean, waſh me and I ſhall be whiter than Snow.* And Chriſtleſs Sinners have all the Guilt and Filth upon them, which they brought into the World with them, and all that they have ſince contracted: and ſo are actually dying of their Diſeaſes; Yea the Pangs of Eternal Death are ready to ſeize them.

But let your Maladies of Soul be what they will,——never ſo many,——never ſo aggravated,—— Old, Stubborn, uncommon and diſtreſſing, there's Help for *you* in JESUS CHRIST, the great Phyſician: His Balm, his Blood, apply'd by Faith, will heal you all. He is a Phyſician of a Thouſand: There's none like *Him.* He Undertakes for All that come. Bids them Welcome,—— treats them with the Utmoſt Tenderneſs and Heals them effectually. None ever dyed in his Hands. And all this freely.——without Money without Price.

And finally, He this day invites you all to come and be healed. Iſa. 1. 18. *Come now and let us reaſon together ſaith the* LORD;

though your Sins be as Scarlet, They sha
as white as Snow: though they be red
Crimson they shall be as Wool.

AMEN.

FINIS.

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